



“Fear not... For behold,
I bring you good tidings
of Great Joy”

Geo. P. Ragon

"THE VICARIOUS LIFE"

Jesus said to His disciples, "If any one desires to follow me, let him renounce self and take up his cross, and so be my follower."

Matthew 16: 24.

The vicarious life is the life given up for others or to them. This means, first, that the strong places his life between his people and danger. This has been the privilege and duty of the soldier in every age. The nations live because valiant youth receives in his own person the attacks of the enemy. We have had abundant illustration of this law of national life in the world wars. When Mr. Lloyd George was moving a vote of thanks to the men of the army and navy for their services, he used this striking figure: "The men of the old first army gathered the spears of the Prussian legions into its breast — and in perishing saved Europe." Mr. Churchill said the same thing about the little band of airmen who turned back Hitler's air-fleet at the opening of the Battle of Britain when he declared that "never in the realm of human conflict has so much been owed by so many to so few." It was literally true of those who there rescued civilization that "they saved others; themselves they could not save." That is to say — They could not have saved both themselves and civilization, and so they gave themselves that all that is best in our way of life might be preserved. History will show that their sufferings were the travail-pangs which brought to the birth a new and truer liberty.

This vicarious principle is found not only in war, but all through life. We see it in the mother bird, or beast, as she puts her body between her brood and danger. In our human relationships the same law governs. At the very fount of life sits the mother with her lifelong devotion to her children, sinking herself at every point for their sake. When we want examples of supreme unselfishness we look, not to the field of battle, but to the love that made us what we are by attending to every need through the long, monotonous drudgery of the years, and made every such attention a vehicle of spiritual influences. Every time we step on a train, or steamboat, we rest in perfect peace because the bravest of the brave have put themselves between us and danger. Anyone who has lived among seamen, or railway men, knows of many instances where these brave fellows had to decide in a flash between saving themselves and saving their boat or train, and it is a tribute to their spirit that it is almost unheard of for a man to save himself at the expense of those in his charge. Firemen, physicians, nurses, men and women everywhere who bear responsibility for human life accept without hesitation the heroic side of the grim alternative when death for others stares them in the face. When David felt that the water brought to him from the well of Bethlehem was too sacred to drink because his men had risked their lives to get it, and poured it out before the Lord, he showed a proper appreciation of the value of the blood-bought service which men are continually offering to men.

Christianity sanctifies this principle and makes it universal. When the pneumonic plague broke out in Manchuria, a young medical missionary named Jackson offered his services to the government in their endeavor to stem the progress of the plague. He was placed at a railway station and charged with the examination of all suspects. He was only a week there when he took the disease and died. Now, the picture of that young missionary unhesitatingly placing his life between a deadly scourge and millions who could never even know him, prepared to die that they might live, embodies the Christian conception of service in times of danger.

This is the only way by which moral evil can be withstood. When the low, or the wrong, becomes a tendency and the people as a whole are swept into the tide, the only way to check it is for some individual to take a stand against it, and in the name of God, to bid the waves to retire. God's way of meeting the onrush of evil is always to take one man, shrinking and afraid, but obedient, and place him in its way, using his faith and loyalty to turn the current in the opposite direction. We are familiar with the historic instances: Elijah on Mount Carmel, stemming the nation's stampede into idolatry; Paul at Antioch, standing alone for Christian freedom; Luther at the Diet of Worms,

"Amid the faithless, faithful only he
Amid innumerable false, unmoved,
Unshaken, unseduced, unterrified."

The security of the many who can never realize their danger depends on the courage of the few who are aware of the worst that evil can do and accept its challenge notwithstanding.

Heroic although this may be it is negative. At its root the vicarious life is positive. It is the life of which the cross is the symbol. It is the life which is given up to others and which finds itself in what they become thereby. The root principle of the vicarious life is the acceptance of responsibility for the welfare of one's world. The person committed to it finds his being's aim and end in the highest good of the whole and devotes his life to securing it. The vicarious life is, therefore, self-investment in others' self-realization; more — it is giving oneself to others in order that the Christ in us may be formed in them. "My little children," wrote Paul to the Galatians, "for whom I am again in travail until Christ be formed in you." Paul put himself into saving these Galatians as if all depended on himself alone, and Christ used Paul's self-commitment to them as the means through which he wrought the miracles of His grace. The following story is told in a scientific work, published some years ago — "We have found practically every element in the sun that we know to be in the earth. We have identified an element in the sun before we were able to isolate it in the earth. . . . In 1868 Sir Norman Lockyer detected a light coming from the prominences of the sun which was not given by any substance known on earth, and attributed this to an unknown gas which he called helium. In 1895 Sir William Ramsay discovered in certain minerals the same gas identified by the spectroscope. We can say, therefore, that this gas was discovered in the sun nearly thirty years before it was found on earth." In the same way faith discerns in the mind and heart of God spiritual privileges and powers not yet received by men, and the believer commits himself to his people's acquisition of these gifts and graces.

John Geddie in his boyhood caught a vision of God's intention to save a lost world, and believed implicitly that He "was able to save to the uttermost all who came unto Him through Christ." At that time Geddie had never seen a pagan, but he believed that what he had found in the heart of God could be reproduced in any human being who would believe in Christ, and he put his life into turning his faith into fact. Soon he found himself among cannibals, lowest of the low, and such was his success in bringing Christ to them that his monument carries this inscription: "When he came here there were no Christians; when he left there were no heathen." The quality of his converts was found more impressive than their numbers. This is the vicarious principle at its best — the vision of human possibility in Christ and self-investment in its realization.

A Christian teacher is one who discerns his pupil's capacity, interprets it to him, and then joins the lad in bringing out his powers. Many of the great in our land owe everything to a teacher who discerned their greatness in the germ, awakened them to what they might become and achieve, and then entered with enthusiasm into the pupil's efforts toward self-realization.

The Christian citizen is one who forgets his own interests in his pursuit of the higher interests of his community. A Social Settlement in the heart of a city brought to a young girl a new conception of what human beings might mean to one another. When she married, she and her husband moved north to found a home in a district just opened up for settlement. Her memories of her past showed her that nothing that was being done for the pioneers was meeting their real need, and she brought them together to found a social centre. Her enthusiasm about what the little settlement might become was contagious and soon she had all her neighbors in action. She applied to their common life the principles which had made her what she was, and succeeded in building up a real community in which the peoples' lives together became rich and full. When a public spirit of that type sees a corporate ideal not yet reached, and enters wholeheartedly into the effort to reach it, then all things are possible to them that believe.

This is the perfect social ideal—the individual giving himself to his people and for them; then reaching his being's aim and end through what is made of them thereby; then finding his own needs met by what they in their turn do for him. It marks a distinct advance on the ethics of the Old Testament. The discovery of the Old Testament was the reign of righteousness. All the facts seemed against the prophet's theory. Mighty empires were working their will on weak tribes with no more regard for their rights than for the worms at their feet. Human history was just the trail of the oppressor, inflicting wrongs at will for which there seemed no redress. But the prophets saw beneath the surface the laws of righteousness silently in action bringing home to every man and nation the deeds they had done. History was soon to show that the processes of judgment never faltered and never failed.

Yet this ideal had in it the germ of something higher. Justice can be secured only when there is more than justice in the hearts of men. Someone must forget his own rights in order that the rights of others may be maintained. Israel's redemption became possible when Moses refused to enjoy privileges which he could not share with his brethren. John Hampden could easily have paid the unjust tax of ship money and lived in prosperity and peace, but England's liberty is due to the fact that he put all that he had, even life itself, into the war against tyranny. Justice is, therefore, only a stage in human progress; it can never be the goal. In the conditions of its maintenance and vindication there are elements of a higher order.

Now Jesus makes that spirit of self-forgetful devotion, which formerly was required of the few, the duty of all. Science has recently discovered the energy in the atom; Jesus discerned the moral capacity of each individual and brought his energies into action. In God's eyes, no man is so mean that he must simply accept service; every person has a contribution of incalculable worth to make to his world. An unknown soldier lies in the grave of the kings in Westminster Abbey—an expression of the nation's confidence in and gratitude to the common man. Christ seeks to awaken each individual to the divine in his soul, and to show him that it is only by the investment of self in the good of his fellows that God's designs in him may be wrought out to perfection.

(These excerpts are from "The Vicarious Life," a sermon preached by
Dr. Pidgeon on Sunday evening, October 22nd, 1944.)

Canadian Army Overseas
NOTICE OF ADJUSTMENT OF PAY ACCOUNT

MAR - 9 1945
9 CDN ARMoured REGT (BCD)

Paymaster,

(File Ref)

- 1 FEB 1945

(Date)

H.Q FORMATIONS (H.Q 5CDN ARMD
CANADIAN ARMY OVERSEAS BDE)

(Officer's Name)

MAJOR CHARLES B. PITT (R.C.E.M.E.) 1/487054
Adjustment of Pay Account.

1. Please advise the m/n Officer that his Pay Account has been adjusted, as shown hereunder:

✓ (a) By a special deposit in his Bank account on 27.1.45

(b) By (an increase) (a reduction) in the amount of the deposit of Pay & Allowances for the month of

PARTICULARS:

AMOUNT:

To be D.A.D.M.E. Eff 12.11.44
from comd (5 bdn Armd Bde Wksp) \$ 101.25
∴ br. 81 days - 31.1.45 @ \$1.25
per day = \$ 101.25 £ 22.13.0

Authority: R/O 5386(2) 5.1.45

Compiled by: Checked by:

DR.

[Signature]

[Signature] Capt.
For Chief Paymaster,
Canadian Army Overseas.

C.M.H.Q. 1528.
40/P & S/3 74 (2523)

47.1
FR/659.

ARMY FORM O 2186 (Small)

MESSAGE FORM

Register No.

Call

Srl. No.

Priority

Transmission Instructions

ABOVE THIS LINE FOR SIGNALS USE ONLY

Originator

Date-Time of Origin

For Action

OFFICE DATE STAMP.

10 Paymaster 900AR (Bco)

(W) For information (INFO)

Message Instructions -- GR --

Originator's No.

Handled N7FM19 completed no directed

Thanks for your help

THIS MESSAGE MAY BE SENT AS WRITTEN BY ANY MEANS EXCEPT

WIRELESS

IF LIABLE TO BE INTERCEPTED OR TO FALL INTO ENEMY HANDS, THIS MESSAGE MUST BE SENT IN CODE

ORIGINATOR'S INSTRUCTIONS DEGREE OF PRIORITY

Original

Original

Time	System	Op.
THI or TOR		
Time cleared		

4/8.1

9 CAR (BCD)

10 Jan 45.

Major C.B. Pitt,
HQ 5 C.A.B.

Will you please sign the attached
MFM 19 in triplicate and return.

T. N. Midgley.

(T N Midgley) Capt RCAPC.,
Pmr 9 Cdn Armd Regt (BCD).

A.P. in effect eff Feb 45:

Major Pitt	\$125.00
London life	7.19
North A. life	29.36
	<u>\$161.55</u>

Net pay 30 days \$108.45 - ~~\$~~ Stg £24-5-2.
?

90.45	Net pay 28 days -	20.4.8	
98.45	29 days -	22.5.0	- 2.0.4
108.45	30 days -	24.5.3	- 2.0.3
117.45	31 days -	26.5.6	- 2.0.3

\$9.00 =
£2.0.3.22

49.1



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